2: Kroeber E-5 (ca. 1918) 1953
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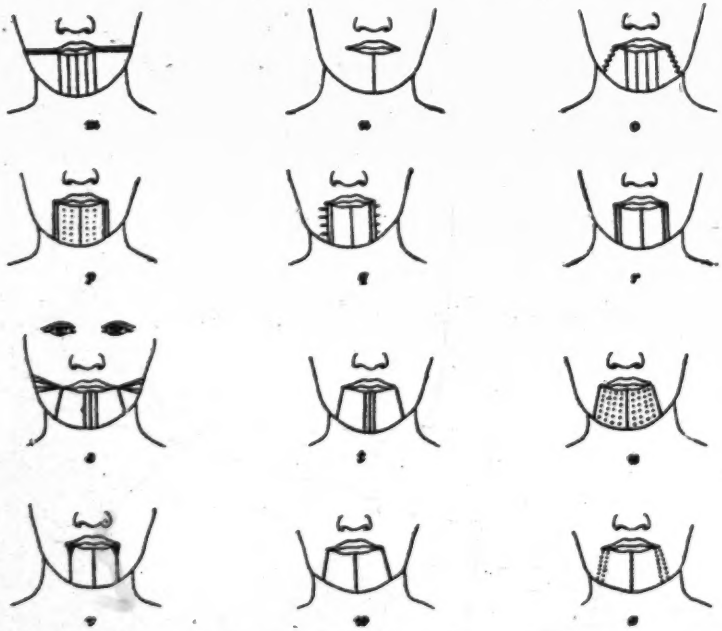
HOUSES.

The Yokuts built at least five kinds of dwellings. 342

1. Most distinctive was the mat-covered, gabled, communal *kawi* of the Tulamni, Hometwoli, Wowol, Chunut, and perhaps Tachi. The roof pitch was steep. Probably each family constructed its own portion, with door to front and back, closed at night with tule mats. Each household had its own space and fireplace, but there were no partitions, and one could look through from end to end. [362] [592]



[304 531]

FIG. 46.—Women's and men's tattoo. Women: a–o, Chukchansi Yokuts; p–s, Mohave. Men: p–s, Mohave.

These houses sometimes ran to a size where they accommodated a little more than 10 families. A shade porch extended along the front. The tule stalks were sewn together with an eyed bone needle and string of tule fiber. [412]

2. The Yauelmani and their neighbors of the southern plains off the lake approached this long structure in aligning their wedge-shaped tule houses or *dumlus*, but kept each contiguous family domicile separate.

3. The middle plains tribes, such as the Wechihit and Tachi, to-day build small tule houses of another type, elliptical or oblong

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

342 for probably ten or fifteen years before it had to be rebuilt. The rest of the houses were of a more temporary nature.

Surely the most striking of all Yokuts houses was the long, mat-covered, communal house called *Kawi*. This house was used by *Wowol, Chunut* and *Tachi* and probably by the *Tulamni, Tuhohi,* and *Hometwoli*. It sometimes reached a length of three hundred feet and looked from the exterior like a long, wedge-shaped tent.

342 In the communal house lived many families. We are told
592 that in some instances the people of an entire village occupied one house. The house was built with a long ridge-pole supported by crotched posts and with a steep-pitched roof. On the sloping side poles, were left stubs of some of the small limbs.
352 These served as hooks to support horizontal poles over which were thrown the tule mats. Such stubs were also left on the underside of the sloping poles, or rafters, and also on the center posts. Strings of dried acorns and of fish and meat and all manner of camp equipment were hung from these Indian clothes hangers. It is thought that each family constructed its own part of this house, with doors at both ends as well as along the sides. These doors could be closed at night with tule mats. Although there were no partitions in the house and one could look through from one end to the other, each family had its own space, its own door and its own fire place, and it was considered a breach of etiquette to walk lengthwise of the house through the portion occupied by another family.

342 Along the front of the house a shade was constructed. This shade is still used by many of the Yokuts Indians and is called *Ch'-iniu*. On the treeless plains and shores of Tulare Lake it was indispensable. Crotched poles were set in the ground at regular intervals. Other poles were laid across them and tule mats were unrolled on top of the cross poles. Near streams a covering of willow brush was used, instead of tule mats. It was this tule mat and light framework house that the *Tachi, Nutunutu, Wowol,* and *Chunut* dismantled, rolled up quickly and placed on their large tule rafts when river-swollen, or wind-swept Tulare Lake flooded their camp sites.

It is unfortunate that more details have not been preserved concerning the long, wedge-shaped house. Life under conditions which existed in such a dwelling must have been complicated, to say the least. Each family was in close contact with
362 the neighboring families and there was practically no privacy for anyone in the tribe.